1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua
[facing P. 12]

PLATE II

352
482 •
854

United States National Museum

CARRYING THE CRADLE

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

852 The public part of the ceremony begins in the early morning
756 before relatives and neighbors. The shaman may confine his own
788 part to prayer and the giving of commands to an assistant, or he may perform the ritual acts alone. The child is marked with pollen or specular iron ore, and pollen is thrown to the directions. One practitioner places four dots of pollen on the face of a boy for whom he is officiating and traces a line of pollen across the bridge
[823] of the nose of a girl. The cradle, and sometimes the child, is held to the cardinal directions, beginning with the east and proceeding in the clockwise circuit. It is the "way" of one shaman to hold up both child and cradle if the ceremony is for a boy but to gesture with the cradle only if the infant is a girl. Finally, the
[574] cradle is faced to the east, and, after three ritual feints, the child
[601] is placed inside. A feast and social occasion follow. According to one informant, a child may later address a parental or grandparental term to the person who lifted him into the cradle, even though no actual relationship exists.

854 This rite is essentially a prayer that the child be spared to
[852] occupy the cradle in the future, for it is not until a month or more
[856] has elapsed and "the neck is strong enough so that the head does not hang limply" that the child is kept continuously in the cra-
[482] dle. After that, the mother carries the cradle by a tumpline pass-
[492] ing across her chest or, more infrequently, over her forehead. Even when she travels on horseback, she often carries the cradle strung across her hip by the carrying strap and suspended over the side of the horse.

854 To the amulets and pendants supplied by the shaman the
784 mother generally adds some of her own. The right paw of the
751 badger, with grass substituted for the bone, is hung on the cradle to guard the child from fright. Such protection is important, for
[825] fright lies at the root of a number of serious illnesses. Humming-
[753] bird claws and pieces of wildcat skin also act as cradle charms. To ward off colds and other sickness, a length of cholla wood is
[824] often tied on the cradle. When anything is wrong with the child,
[755] a growth found on the creosote bush is suspended from the canopy. It is a general rule that no one may step over a child or a
[784] cradle.

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

names, in order, are: "Little Eagles," "Many Leaves," "Large Leaves," "Large Fruit," "Earth Is Reddish Brown," and "Ghost Face." "Little Eagles" refers to early spring; "Many Leaves" covers the period of late spring and early summer; "Large Leaves" is midsummer; "Large Fruit" (some call this period "Thick with Fruit") designates the harvest time of late summer and early fall. By late fall the hills assume a color for which the term, "Earth Is Reddish-Brown" seems appropriate. Dread of the lifeless winter is expressed in the name, "Ghost Face." The entire year is called "one harvest." "Ten years ago would be ten harvests ago." Periods of time shorter than the six divisions with descriptive names are reckoned from new moon to new moon. "You say so many days from the beginning of the new moon," or, "So many new moons ago." 821 805

If food is to be gathered near home, the woman takes her large burden basket and works alone or with her daughter or sister. "They have a little jug to carry drinking water in while they are away from camp. Often they stay out all day. They eat any time they care to." When a long journey is necessary, a larger party of women will set out together. "They go in groups of six or so and keep their finds separately." Should the destination be so distant that the group cannot hope to return for some days, men or youths go along to protect them and to assist in the heavy work. 222 [482] [415] [264] [484]

Through most of the winter and until mid-spring the household must depend on stored vegetables saved from the preceding year. But in the spring the narrow-leafed yucca sends up a central stem which is gathered while it is still green, tender, and without blossoms. Lengths of the stalk are placed on a bed of embers and roasted until they are soft. The charred outer surface is peeled, and the stalks are eaten without further preparation. Thicker stalks are sometimes roasted in an underground oven. A hole is dug in the earth (one is described as four feet long and three and a half feet deep) and a fire is kindled in it. Stones are heated by placing them on top of the burning wood, and the oven is lined with them. The woman peels the pieces of stalk, pounds them or cuts them in half, places them on the 252 [251] [262] [221]

1:Opler E-5 (1931-1937)1941
(ca. 1870) NT8 Eastern Apache NT8
Chiricahua

462 313 [283] [281] Men can carry wood, but they think it is woman's work. The women make their own rope out of hide, a special rope. It is about five yards long and of hard rawhide. They soften it with brains just enough so they can tie it. The women use this rope for getting wood.

313 482 283 When a woman is going to get some wood, she doesn't carry great logs. She gets thin pieces of brush and sticks about three feet long and makes them into a bundle about a foot and a half thick. She ties the bundle at either end with this rope, leaving a rather long loop between. She puts the wood in a bundle on her back, and the rope comes over her shoulders and across her chest, or else just across her forehead.

A man could use this rope if he wanted to—to hobble horses for instance. But the rope is put where the woman can get it any time to carry wood. The man uses it only if he needs a rope in a hurry.

312 462 [415] The woman must keep on hand a plentiful supply of water for drinking, cooking, and washing. She brings it from a near-by spring or stream in a pitch-covered basketry jar.

281 [462] [173] *Tanning and the use of hides.*—"Tanning the hide is always considered woman's work. Men never do it." In the mythology, when Woodpecker wishes to deceive Coyote and make him think he is a girl, he scrapes a hide after the fashion of women. Yet certain realistic concessions are made. "Sometimes a man helps if it is a hard job, a big hide; he helps stretch it because it takes great strength."

The fresh pelt is treated in this manner:

[412] [178] First the woman who is doing the tanning scrapes off the flesh with a sharpened deer bone or a sharp-edged stone. (At present she uses a scraper with a toothed metal blade.) Then she soaks the hide in water for two or three days—not too long or it will spoil. To soak the skin, she uses a basin formed of some stiff hide. Then she takes the skin out of the water and wraps it around a pole. She leans this pole against a tree so that the hide will not pull away. Then she scrapes downward with a sharpened horse rib and takes the hair off. She uses a rib near the neck because it is wider there.

When all the hair has been removed, she puts some grass on the ground and lays the skin on top of this grass with the inner side facing upward. She pegs it out here in the sun to dry for two or three days. If it is lumpy or too thick in places, she works it over with a rough stone to even it up and to soften it at those places.

The process of transforming the scraped hide into buckskin has been thus described:

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

MATERIAL CULTURE

It will be understood that a people who lived by hunting and gathering, whose contacts with nature were so close and exacting, and whose food quest demanded much movement, could not develop a very elaborate material culture. The characteristic dwelling of these Apache tribes was a dome-shaped structure covered with grass thatching, hides, or bark. Household utensils included a pitch-covered woven water jar, coiled basket trays, and large burden baskets of twine work. There were dippers and spoons of split gourds, and ladles of split mountain-sheep horn. Metates and manos were found in the surrounding country and brought to camp, or crude ones were fashioned by the Apache themselves. For household purposes the Apache made rock pounders and stone axes hafted to wooden handles. Occasionally an Apache woman made a few clay pots, but because of the breakage of this ware that attended the roving life, it was found to be an unprofitable procedure. On the march these people carried water containers made from the stomachs or intestines of animals.

There was a distaff-type twisting tool which wound together buffalo or horse hair into rope. Ropes of twisted rawhide were also widely used. Long strips of yucca and mescal leaves were used for binding material. Sinew from the loin and leg of the larger game animals was shredded for thread. Women had a special rawhide rope for wood-carrying and some had a special conveyor of wood and rawhide for this purpose.

The lower leg bone of the deer was ground down to make a drill. Later the iron-tipped arrow was used as a boring tool.

In connection with the horse complex, the men made their own whips, saddles, stirrups, cinches, bridles, saddle bags, and even made rawhide bags which were tied over the hoofs to prevent or cure lameness of horses.

For purposes of grooming, combs of mountain mahogany *(Cercocarpus montanus)* and brushes of folded and pounded mescal or sotol leaves were made.

2: Castetter and Opler N, E-5 (1931-1934)1936
NT8 Eastern Apache NT8
CHIRICAHUA
MESCALERO

263 picked, cut open, dried on sticks, and used in sweetening different foods.

262 [178] The fruits of various genera of cacti are still used as food but no longer constitute an important article of diet among these Apache. Formerly the Chiricahua Apache, [137] who ranged in western New Mexico, southeastern Arizona, and to the south in Old Mexico, utilized as food the fruit of the sahuaro or giant cactus *(Carnegiea gigantea)* and of the organ-pipe cactus or pitahaya dulce *(Lemaireocereus thurberi)*. Their name for it was *madaya*, an Apache corruption of pitahaya. [171] The gathering and utilization of these fruits by the Chiricahua Apache was not unlike that reported by Castetter and Underhill *(5:21)* for the Papago; [184] the reader is referred to that paper for a discussion of the subject. The Mescalero Apaches never have used these species as they do not grow within their present or past range.

252 262 [413] [824] [251] [824] The ripe fruit of a number of species of Opuntia, prickly pear cactus, was commonly utilized as food. The ripe fruits, or tunas, were removed with a pair of wooden tongs, made by doubling a pliable branch, and cleaned of spines with a brush of stiff stems of sacaton grass *(Sporobolus wrightii)* while held with the tongs. The fruit was then placed in burden baskets and taken home to be eaten fresh or dried and stored. To dry, the fruit was split lengthwise, freed of seeds, and placed on big blue stem grass *(Andropogon furcatus)* in the sun. Sun-dried fruit was usually boiled before eating, although soaking in water sometimes softened it [251] enough for use. Sometimes, after the seeds were removed, the fruit was mashed into a pulp and stored in this caked [953] form. Many of the Indians of the Southwest contend that these tunas or nopales must be eaten with discretion as too much of the fruit causes a fever; Bourke *(2:44)* corrobor- [222] ates this. The Chiricahua and Mescalero Apache women collected the tunas in large baskets carried on their backs, [482] suspended from a tumpline which rested on the upper part [251] of the chest. The split fruit was spread out to dry in the sun. Tunas formerly constituted a very important Apache food.